

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, June 4, 1864.

Price One Penny.

THIRTY-FOURTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Great Salt Lake City, on Wednesday, April 6th, 1864, at 10 a.m., President Brigham Young presiding.

There were on the Stand: Of the First Presidency—President Brigham Young, Heber C. Kimball and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, Charles C. Rich and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Albert P. Rockwood and John Van Cott.

Of the Presidency of the High Priest's Quorum—Edwin D. Wooley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Reporters—George D. Watt and John V. Long.

President Young called the meeting to order, and the choir opened the services of Conference.

Elder George A. Smith offered the opening prayer.

President Wells addressed the Conference on the claims of the Public Works; urged the necessity of the Wards in the Territory furnishing teams to haul the granite rock from the quarries during the present spring and summer, for the Temple, in order to meet the demands of workmen for labor during the fall, winter and following spring, and also called attention to the rock and timbers required for the erection of the New Tabernacle this coming fall. Reviewing the work before the Saints, he terminated his remarks by expressing his gratitude and thanksgiving to the Lord for his favors to Israel, for the protection of his people from the power of those who sought their overthrow, and, in conclusion, bore his testimony to the great Work of redemption which the Almighty had commenced in this generation.

President Kimball occupied the re-

mainder of the session in imparting instruction and counsel to the people. Brother Kimball spoke some very plain truths in his usual interesting manner.

Elder John Taylor dismissed the meeting.

Afternoon.

After prayer by Elder W. Woodruff, Elder John Taylor delivered a discourse mainly on the gathering of the Saints. He cursorily noticed the crude notions and theories of professing Christians on the predictions of the ancient Prophets respecting the gathering together of the Saints, in the latter times, into one; to learn the laws of God and to carry out his purposes upon the earth. Elder Taylor showed that the words of the Prophets should not fall to the ground unfulfilled—that the preaching of the Gospel of Jesus Christ would gather the honest and humble from all nations, and make them one people. There was no coercion needed to gather the Saints—the Spirit of truth and light led them, as it were, instinctively to seek the body of the Church; and when that light, through transgression, became darkness in professed Saints, it was as natural for them to seek other society, and they could leave as freely as they came—the world was large enough for them all. The Almighty had spoken from the heavens, and revealed the organization of his latter-day kingdom, and the Saints acknowledged his right to rule and reign over them; they would acknowledge him ruler, honor him and observe his laws. The Saints had been baptized with one baptism, and participated of one spirit—it was the work of the great God, and no mercenary speculation—it was boundless in extent, from eternity to eternity, embracing the worlds that have been, the world that is, and the worlds to come. This was the greatest work the Lord had ever introduced upon this earth—the labors of to-day uniting the present generation with the past generations of the righteous, and laying the foundation of a work for all the posterity of the Saints. The kingdom of God was onward, and the powers of the earth could do nothing to retard its progress; it would continue to advance and in-

crease in numbers, in power, light and influence, till the kingdoms of this world should become the kingdoms of our God and his Christ, and until the Creator's rule, authority and sway should extend from the rivers to the ends of the earth.

Elder George A. Smith expressed the satisfaction he experienced in attending the Conferences of the Saints, as they brought together the Authorities of the Church and many of the Saints face to face, to feel the spirit that exists in Zion—for, as iron sharpeneth iron, so does the face of man gladden his friend. He reverted, in his remarks, to the days of gloom in Nauvoo, and spoke of the spirit of light, integrity and intelligence that was ever manifested in Joseph and Brigham, notwithstanding the efforts of their enemies to destroy them. He reminded the Saints of their obligations to pray for themselves as well as to pray for the Presidency of the Church, and to watch over their own actions, remembering that it was just as necessary for the members of the Church to be good, to be just, to be upright, maintaining the dignity of their calling in everything, as it was for those who ruled over them. He alluded to the influences of the world that darkened the minds of the Saints, and exhorted them rather to lay up for themselves treasures in heaven, instead of allowing the love of earthly treasures to corrode their souls and overcome the love of truth; for these would perish with the using, while the course of the righteous would be crowned with everlasting honors and the gift of eternal lives. He exposed the seducing influences of gold, and pointed to the wreck of men who had fallen victims to its idolatry; while nobler examples were before them of those who used their success in life for the building up of the kingdom of God. He closed his remarks by assuring the faint-hearted that "Mormonism" would never be made easy and palatable to the wicked world. The powers of earth and hell might unite to destroy the Saints, but God and his Saints would ride over all opposition, and the wicked, the apostates, the fearful and the unbelieving, would be scattered to the four winds, as

the chaff of the summer thrashing-floor.

Elder W. W. Phelps dismissed the congregation.

Evening.

A meeting of the Priesthood was held at 7 o'clock.

Thursday, April 7th, forenoon.

Elder Samuel W. Richards offered prayer.

Elder George A. Smith delivered a discourse on the influence of false spirits. The Gospel was preached to accomplish the salvation of the people, and with that object they received it, and knew that they had the world afterwards to contend with; yet, many had permitted some trifling, unimportant object thrown in their path, to cause them to stumble. He had been acquainted with the Church almost from the beginning, and dark clouds had almost constantly attended its growth and progress. In such times there had always been some ready to prophecy evil against Israel, but the history of the past stood forth a monument of their folly; on which Balaam was prominently noticeable. In the early history of this Church, the development of false spirits was very attractive, and quite a number had received the gift of tongues from that source, which had led them astray, as they were not able to discern between the influence of heaven and the influence of the Devil. Wherever the Work had been extended, there had been opposition from the spiritual powers of darkness. He instanced the opposition to the first American Elders who went to England, particularly the attack made upon President Kimball at Preston, Lancashire, and what he had experienced himself when he labored in London. He considered it good for the Elders of Israel to be acquainted with historical facts relating to the power of evil, that they might live as to be beyond their reach. After the first endowment was given, some sixty persons apostatized and conspired to form a new church, that would get along easier with the world than the Church established by the commandment of God, but they had dropped into oblivion.

Spiritualism, table-turning, rapping and writing mediums were all emanations of the Evil One to distract the minds of the children of men from the Gospel of salvation, and it had been the experience of the Saints of the present generation, that, whenever men corrupted themselves they became an easy prey to these spirits, and to the cunning devices of men who, to serve personal purposes, landed together in opposition to the kingdom of God. The Lord had organized the Priesthood, and through that channel he would reveal his will to the Church. A few months, or a year, or two might pass along, and inquire for those who had been led astray by evil spirits, and they would be numbered among the things that were, while the steady stream of "Mormonism" would flow on unceasingly. The duped and deceived, with the designer and the wicked, would perish without hope, while the Saints were blessed with a testimony and hope, rich with immortality and eternal life.

President Young made a few remarks, and the congregation was dismissed by President Wells.

Afternoon.

Prayer by Elder Albert P. Rockwood.

Elder Orson Pratt preached on the Gospel of eternal salvation, comprehending within the scope of his subject the pre-existence of man, the object of his creation and destiny as revealed through the Prophet Joseph. His remarks closed in referring to his approaching mission to Europe, and he bore his testimony to the divinity of the Work of God.

Elder C. C. Rich spoke on the practical duties of life, and the labor required of the people to bring about the purposes of the Lord in the establishment of righteousness on the earth, and of the salvation from the evils of this world.

Meeting dismissed by Elder Franklin D. Richards.

Friday, April 8th, forenoon.

Elder George D. Watt prayed. Elder F. D. Richards reviewed past history, and spoke of the wandering of the Saints in the wilderness from

the persecutions of men. Many had thought that it was hard to be thrust out from the nation, as was the case in '46; but to-day they could readily see that it was one of the greatest blessings that could have been conferred on the Saints. He gave very prudent counsel to the people in urging domestic economy for self-support and social independence, foreseeing the time when the Saints would require to rely upon their own labors for maintenance.

President Young spoke on Tithing. He wished it to be distinctly understood that he would hold no men in fellowship who would amass to themselves fortunes from the hard earnings of the people in this Territory, by selling them goods at enormous profits, and at the same time shirk paying their Tithing. He spoke of some who had paid freely, and others who had not at all, and very pleasantly announced his intention to call upon all the merchants, whether Saints or Gentiles, to contribute of their abundance for the benefit of the city and the people from whom they had made their riches.

President Kimball dismissed the meeting.

Afternoon.

Prayer by Elder W. W. Phelps.

Elder Woodruff spoke on the riches of the Gospel. The citizens of the world sought after what they called wealth and high places, but there was no wealth to compare with the wealth of the grace of God, and no honor like to the honor of membership in the Church of God. The safest thing for the people was to keep the commandments of the Almighty, and to seek to possess the Holy Ghost. When men violated the commandments, they were easily purchased for the service of the Devil. He encouraged home labor and home products, the sources of true wealth and independence.

Elder W. W. Phelps said the Lord had never turned away from a people who kept his word. The nations of the earth were at war, and vied with each other in the manufacture of the most powerful engines of human destruction. Soon there would be no peace but in Zion, and the words of

the Prophets would be fulfilled, that predicted that he who would not take up his sword against his fellow-man must needs flee to Zion. The Saints were exhorted to do right, and ever be ready, for they knew not the hour when the thief cometh that might seek to despoil them of their virtues and possessions.

Elder George A. Smith spoke of the advantages of prosecuting their labors on the Temple and Tabernacle during the present season.

Elder Daniel Spencer dismissed the meeting.

A meeting of the Priesthood was held in the evening.

Saturday, April 9th, forenoon.

Elder Orson Hyde prayed, and preached on the triumph of the Work of God, and Elder John Taylor presented the names of the Authorities of the Church, who were unanimously sustained in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. El-

dredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his Counsellors.

Adam Spiers, President of the Teachers' Quorum; Henry I. Doremus and Martin Lenzi, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works; John Sharp, his assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his assistant.

Meeting dismissed by Elder John V. Long.

Afternoon.

Elder John W. Hess prayed.

Elder John Taylor spoke on the Constitution of the United States, and the unwavering determination of the people of Utah to sustain it inviolate. He then presented the names of the Elders called to go on missions, who were unanimously sustained. After a short address, the names of a number of persons were put to the congregation and cut off the Church for various causes—drunkenness, crime and apostasy.

President Kimball made a few remarks and dismissed the meeting.

Sunday, April 10th, forenoon.

Prayer by Elder Lorin Farr.

President Young delivered a very impressive discourse, showing that the Gospel of the kingdom could never be powerful to save, unless the Holy Ghost dictated the speaker and carried home to the souls of the hearers the words of life—that the wisdom and learning of men never did bring the people to a knowledge of the truth. He spoke of the time when the people would come to the Saints and seek to be fed, and urged the Saints to be diligent in their labors in raising grain, and to be careful and not abuse the blessings which the Lord had bestowed upon them. He said that no person could be saved in the kingdom of God, and neglect to observe the commandments; that no ordinance had ever been revealed to man that was not binding upon him to observe.

President Kimball occupied the remainder of the session, and the congregation was dismissed by Elder Orson Hyde.

Afternoon.

Elder Brigham Young, jun., prayed.

President Kimball spoke at some length of his early youth and experience in the kingdom.

President Wells spoke of his desires to contribute to the upbuilding of the Work, and to labor for the purposes of the Most High.

Elder George A. Smith invited all the Saints who were driven out of Jackson county, Missouri, to forward to the Historian's Office, as early as possible, their names, the Branches with which they were connected, their children, and where now living. The missionaries were also invited to meet at the Historian's Office on the 22nd inst., at 1 p.m.

President Kimball moved the adjournment of the Conference till the 6th of October, and President Young blessed the Priesthood, the congregation, all Israel at home and abroad, and all the honest-in-heart throughout the world, in the name of Jesus Christ; and the Conference ended.

GEORGE D. WATT, Reporter.

Never purchase love or friendship by gifts; when thus obtained, they are lost as soon as you have stopped payments.

FAITH IN TRAVELLING.

BY ELDER GEORGE SIMS.

At this particular time, many of the Saints who are preparing to gather are somewhat oppressed in their feelings, because they suppose that their outfit is rather too scanty for the journey they are about to undertake. Many of these feelings arise in consequence of their inexperience respecting the requisites for such a journey, and also the lack of *faith in travelling*. We feel that we can accomplish almost any task that circumstances may require of us, if we have frequently performed tasks of that character before, because we have in their performance convinced ourselves of our own capabilities. The reason we lack faith in travelling is simply because we have not been used to it. Both sexes feel this way. If we had been travelling all our life-time instead of being at home, then our faith would be reversed—then we would say we know that we can travel well enough; but domestic duties seem to us very complicated. The traveller would say,—I know that pure air strengthens me, but I am very doubtful if I could retain my health shut up in a house. The sailor soon gets miserable on land, and the landsman sees less beauty in the broad, deep blue sea, than the sailor does—habits alone give these diversities of opinions. The wants of the emigrant are frequently less than those of the citizen. A coat that lasts a man four months at home, will last him the same time while emigrating. The flagstones of a city and the gravel paths of the country, wear out leather faster than the roads of the American prairies, most of which are free from stones and gravel. There is no such place where food is so much enjoyed as on the Plains; no air so appetizing as the air of the Plains. This air strengthens all the muscles, nerves and sinews, gives boldness to the character, elasticity to the limbs and buoyancy to the spirits. The Lord has arranged that the Saint who serves him should be blessed on the prairie as well as in the domicile. Angels guard the homestead, and also bless the traveller.

There are many other reasons why we have but little faith in travelling. In our sicknesses we have exercised faith in the Lord, and he has healed us; in our poverty we have called for aid, and he has answered our petitions; but the Saints who have not travelled, have not learned to exercise faith in the Lord for the blessings requisite while journeying,—while the Saint who has travelled, has found out that the Lord has blessings for him when journeying, as well as when at home—he has learned that the Lord is the same merciful being on the land or on the sea. Men exercise faith according to the requirements of their circumstances. The Indian that roams the trackless deserts has learned to pray successfully that a buffalo may stray within the range of his rifle, and that a low stream may rise high enough to let him paddle his canoe across it. The preacher seeks the inspiration of the Lord to guide his utterance. The poet waits on the Divine inspiration to guide his pen; and the holy pilgrim of latter-days, wending his way to the sacred soil of Utah, has also inspiration to adapt the many circumstances of his journey to his comfort,—he fishes in the river Platte, lights his prairie fire, and has much joy in his newly acquired arts; he feels he has learned something more of life, and faith in travelling forms in his feelings. He adds faith to faith; he had faith at home, he has now faith abroad, and, without arrogance, begins to feel his superiority over the man who has never ventured but a few miles from home. He has been faithful in his native land, and he is now faithful on a foreign soil; he has been proved worthy in one kind of circumstances, he is now faithful in another class. The Saints feel they are travelling in the wilderness away from Babylon, as their forefathers did from Egypt, to a modern Palestine or Holy Land; and, as the children of Abraham, they are doing the works of Abraham—who left his home under similar circumstances—and, on their arrival, feel the

joys of their association with their brethren, and of having, by travelling, escaped the scourges and judgments

that the unfortunate unbelievers of Babylon will have to suffer.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 344.)

—16.—While at brother Bement's house in Peterboro', I heard a letter read which brother Livingston had received from Mr. Joseph Powers, of Nauvoo, giving particulars of the murder of Joseph and Hyrum. The first thing which I thought of was, whether Joseph had taken the keys of the kingdom with him from the earth; brother Orson Pratt sat on my left; we were both leaning back on our chairs. Bringing my hand down on my knee, I said the keys of the kingdom are right here with the Church.

Received a letter from brother Woodruff confirming the news of the death of the Prophets. I started for Boston; staid at Lowell all night.

—17.—Arrived in Boston; found brothers Kimball and Woodruff.

—18.—I met in Council with Elders H. C. Kimball, O. Pratt and W. Woodruff, preparatory to returning to Nauvoo.

—21 (Sunday).—Elder Kimball and I attended meeting in Boston and preached to the Saints.

—23.—We attended meeting in the evening and ordained thirty-two Elders. Lyman Wight (for whom we had waited in Boston about a week) arrived.

—24.—I left Boston for Nauvoo in company with brothers Kimball and Wight, and on our arrival at Albany were joined by brothers Orson Hyde, Orson Pratt and W. Woodruff, who had just arrived from New York. We continued to journey night and day by railroad, stage and steamboat via Buffalo, Detroit, Chicago and Galena, and arrived in Nauvoo on the 6th day of August, where we were received with joy by our families and friends.

—7.—Attended meeting at the Seventies' Hall with the Twelve and High Council, where we heard Sidney Rigdon tell his story and deliver the message he said he had for us. I followed him and showed the brethren

the errors and follies which brother Rigdon manifested on the occasion.

—8.—I attended a meeting of all the authorities of the Church at Nauvoo, when the Twelve Apostles were sustained as the Presidency of the Church, and we organized and set in order the Church as far as was necessary for the furtherance and prosperity of the kingdom, as recorded in the Church History.

My wife Mary Ann has borne to me six children, viz:

Joseph Angel Young, Oct. 14, 1834, Kirtland, Geauga co., Ohio.
Mary Ann Young, Dec. 18, 1835, Kirtland, Geauga co., Ohio;

(And died Aug. 2, 1843.)

Brigham Young, Dec. 18, 1836, Kirtland, Geauga co., Ohio

Alice Young, Sept. 4, 1839, Montrose, Iowa.

Luna Caroline

Young, Aug. 1, 1842, Nauvoo, Hancock co., Illinois.

John Willard Young, Oct. 1, 1844, Nauvoo, Hancock co., Illinois.

HISTORY OF THOMAS BALDWIN MARSH.

(Written by himself in Great Salt Lake City, November, 1857.)

I was born in the town of Acton, Middlesex county, Massachusetts, November 1, 1799.

My father, James Marsh was born in Douglas, Mass., March 27, 1751.

My mother, Mary, daughter of Titus Law, was born in Acton, Mass., March 18, 1759.

I spent my early life in farming at Westmoreland, New Hampshire, until I was fourteen years of age, when I ran away and went to Chester, Vermont, where I worked on a farm three months; then went to Albany, New York and engaged in a public house as a waiter, where I remained eighteen months, when I went to New York and engaged in the city hotel and remained two years; when I returned to my old situation in Albany, and after serving a year returned to New York City

Hotel for two years; then removed to Long Island, N. Y., where I engaged as groom to Edward Griswald, in whose service I remained one and a half-years; during which I became acquainted with Elizabeth Godkin, and married her (on the 1st Nov., 1820.)

(Immediately after marrying I commenced in the grocery business, in New York, in which business I remained one and a half years, but did not succeed. I then engaged in a type foundry in Boston, where I continued seven years.

While engaged in this business I joined the Methodist church and tried for two years to be a genuine Methodist, but did not succeed any better in getting Methodist religion than I did in the grocery business. I compared Methodism with the Bible, but could not make it correspond.

I withdrew from all sects, and being about to leave Boston my old class leader wished me to take a good certificate, but I informed him I did not want it. I had a measure of the spirit

of prophecy and told him that I expected a new church would arise, which would have the truth in its purity. He said to me, you no doubt mean to be a leader in that new sect. I told him I had no such intentions. He said, he prayed that the Lord would make me a firebrand in the midst of that new religious body, as reformation was necessary.

My wife unknown to me, however, got a certificate for herself and me on one paper. I informed her that I never would attend, but I would find a suitable class for her if she wanted to join.

I remained in Boston several years engaged in the type foundry. During this period I became acquainted with several friends whose opinions concerning religion were like my own. We kept aloof from sectarians, and were called by them Quietists, because we resembled so much a sect in France known by that name professing to be led by the Spirit.

(To be continued.)

375

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 4, 1864.

✓ WAR AS A SCOURGE FOR SHEDDING INNOCENT BLOOD.— ITS DESPERATE CHARACTER.

—o—

FIERCE, protracted and bloody battles have again been fought in Virginia—whose soil has already been so often soaked in the blood of contending armies—by the Federal army under the command of General Grant, and the Confederate army under General Lee. The last mail brings the intelligence that upwards of a week had been spent, with scarcely any intermission, in the bloody work. General Grant opened the campaign on Thursday morning, the 5th ult., and he was still stubbornly pressing the enemy when the evening of Thursday, the 12th ult., closed upon him and his army. The Confederates retreated during that night, and the next day found Grant in pursuit, obstinately bent on closing again with his foes to resume the struggle. The bare perusal of the brief telegrams which summarise the accounts of these con-

facts, is sufficient to horrify and make heart-sick the reader. Such carnage, so ferocious, unrelenting and revolting in all its details, has not been witnessed in the wars of modern times. It almost seems incredible that such scenes can transpire in a land where, but a few years since, all was peace, and the boast of whose people was that, however much other nations and governments might be shaken and totter, that they, at least, would be exempt from such a fate. Who would have believed such things possible in the United States of America! Who would have thought that in so short a space of time, a writer in Europe would have had it in his power to say, in reference to these battles, that "war never came before us in a shape so appalling," and that the Americans "have certainly fought more desperately, for a longer time, and with more dreadful slaughter, than any nation before them!" Such a condition of affairs might have been perceived in the visions and revelations of the Almighty by a Prophet—the manifestations of the Spirit of God might enable those unto whom it revealed itself, to obtain some glimpses and ideas of the dreadful events which were crowding forward, and which were at the threshold of the nation; but to the man who was destitute of these means of knowledge they would, a few years since, have been utterly inconceivable; a description of them would have been treated with contempt and incredulity, and the person who would have delineated them, would have been viewed as an imposter or fool, or as the victim of a distempered imagination. There was nothing to indicate, to ordinary men, such a dreadful future as this which the States are now experiencing. A few years since, a more prosperous and happy and united nation, apparently, did not exist. Few dreamed that they were on the eve of a dreadful civil and fratricidal war, during which the blood of American citizens should flow as freely as water, and that, too, by the hands of their former brethren and friends. On the contrary, the impression was all but universal that a career of peace and uninterrupted prosperity stretched out interminably before the nation, and imagination failed to assign the limit to which the extension of the power and principles of democracy would extend. "Manifest destiny," in the opinion of many, had decreed that the nation of the United States should become the dominant power on the earth, and that under the beneficent influence of its principles, with which all governments would sooner or later be leavened, the oppressed and down-trodden of every land would begin to look up, and, under ameliorated circumstances, comprehend the great idea "that all men were created equal." But why is it that this fair dream has not been fulfilled? Why is it that a nation so exalted, occupying the very pinnacle of earthly greatness and prosperity, should be visited so terribly by such dire calamities? What has she done that she must be subjected to such a baptism of blood? These are important, and, to the American people, momentous questions. Yet they are questions which were answered before they were propounded, and that, too, by One through whose power alone they can be answered.

There is no sin that a nation can commit, which the Lord avenges so speedily and fearfully, as he does the shedding of innocent blood, or, in other words, the killing of his anointed and authorized servants. No nation which has been guilty of this dreadful crime has ever escaped his vengeance. The thunderbolts of his wrath have been always launched forth for the destruction of the perpetrators of such wickedness. It is a rank offence against the majesty of Heaven and the authority of the Creator, which he never suffers to pass unre-

buked ; for such men act in his stead, and are his representatives on the earth. In this respect earthly governments somewhat resemble the government of Heaven. The most flagrant offence which one Power can commit against another, is to insult its ambassador or its representative, or its flag. A nation who can quietly submit to this, is deemed unworthy of an existence as an independent Power. But if the person of the ambassador be outraged, or he be killed, nothing but blood can efface the stain, so sacred is the person of his country's plenipotentiary considered by earthly Powers. All diplomatic and authorized intercourse between the aggrieved Power and the Power which has committed the wrong ceases, until the offenders are delivered up to justice, and the full penalty has been exacted and an ample atonement made. If earthly kings and governments, whose glory and power are only comparable to the flowers of the field, are thus punctilious and jealous respecting the treatment their representatives or ambassadors receive from those unto whom they are sent, how much more have we reason to believe it is the case with the King of heaven, whose beloved Son has said, in speaking to his authorized ambassadors, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Men acting in this ambassadorial capacity for the Lord, having been selected by him to officiate in his name, were sent to the people of the United States. After diligent labor, and the endurance of indignities and wrongs of a very gross character, the principal ones were at last cruelly murdered, others were persecuted to their graves, and all were threatened with the most dreadful and outrageous violence if they persevered in their mission of mercy in the name of heaven's King. By these acts the authority of the Almighty was defied, and treated with the greatest possible contempt, and they could not, consistently, be overlooked by him ; for he had declared to them beforehand what the results of such a course of conduct would be to them if they adopted it. For years his words on this subject had been published in their midst, as the following extract, from the Book of Mormon, will show :—

"And it came to pass that the angel spake unto me, Nephi, saying, thou hast beheld that if the Gentiles repent, it shall be well with them ; and thou also knowest concerning the covenants of the Lord unto the house of Israel ; and thou also hast heard, that whoso repenteth not, must perish ; therefore, wo, be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God ; for the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men ; a work which shall be everlasting, either on the one hand or on the other : either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the Devil, of which I have spoken."

Innocent blood, the blood of Apostles and Prophets, has been shed, and it must be avenged. That vengeance cometh speedily upon the nation who suffers such crimes to be perpetrated in its borders, without taking steps to punish the guilty ; for we live in a day when God's work will be cut short in righteousness. The land of America, also, is a land upon which such wickedness cannot long flourish unpunished. It is written respecting that land, in the record of it which has been preserved, that the Lord had sworn in his wrath that whoso should possess that land, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them ; also, that "cursed shall be the land, yea this land [America], unto every nation, kindred, tongue and people, unto destruction which do wickedly, when they are fully ripe ;"

"for this is the cursing and blessing of God upon the land." That record—the Book of Mormon—describes the rise of two powerful nations on that land, and also traces their fall and complete destruction. The causes of their overthrow were the same as those now operating for the disintegration of the mighty nation which has succeeded them in the possession of the land. They shed innocent blood; they persecuted and maltreated the authorized servants of the Lord; they rejected his Gospel and practiced iniquity, until the cup was full and the vengeance of the Lord descended upon them. The battles which we now read of as taking place on the continent of America, seem but a repetition of those fought many centuries ago, of which the Book of Mormon gives a description. The resemblance between them is so strong, that we are struck by it whenever we read the accounts which come to hand through the newspapers. An editorial article of the *London Times*, upon the late battles, when only a portion of the news respecting them had been received, might answer—when the difference in the weapons they fought with, the names of the places and of the commanders, and the language the historian uses to describe their fighting is allowed for—as a sketch of one of the prolonged battles in the civil war between the contending factions of the Jaredites, or one of those mighty contests between the Nephites and the Lamanites, described in the Book of Mormon, and fought not far from the same ground on which the armies now fighting have met in deadly conflict. Or, *vice versa*, with a few slight alterations, a description of such a battle, from the Book of Mormon, might answer for the recent battles which have been fought. The same animus is apparent between the combatants in all cases, the same results also attending the fighting: victories which are as ruinous to the victors as the conquered,—battles which achieve no end except to make the rage of both parties more unappeasable, and which, in the former cases, eventually resulted in the total exhaustion and destruction of all concerned. The following is an extract from the article referred to:—

"The details of the great battles in America are calculated rather to enhance than diminish the sensation with which the first telegrams were received. There has been no exaggeration, no over strained description of the conflicts or the carnage. If, indeed, it be recollected that even the long reports of furious fighting which we yesterday published still leave two days of sanguinary action unaccounted for, it must be allowed that war has never come before us in a shape so appalling. Perhaps the Americans may be proud of the pre-eminence, but they have certainly fought more desperately, for a longer time, and with more dreadful slaughter than any nation before them. It would not be impossible to match the results of any one day's battle with stories from the wars of the old world; but never, we should think, in the history of man, were five such battles as these compressed into six successive days. It is hard to conceive how nature could have supported the exhaustion and the strain. We have been told that after a single day's hard fighting the lassitude and reaction in even a victorious army are such that any fresh force might snatch its laurels from it; whereas here are two armies hotly engaged in the work of slaughter from the morning of Thursday till the night of Tuesday with scarcely the intermission of an hour. On every day except Saturday there was a pitched battle, contested with the utmost fury; and even Saturday was devoted to marching and fighting on the march. Nor were these prodigious operations divided among immense numbers brought into action by relays. Neither army numbered apparently above 100,000 men and of these every man seems to have been engaged in every battle. Indeed, we are expressly told that the Federal "reserves" were brought up on the very first day.

"The desperate ferocity of the fighting may be inferred from the fact now reported that the slaughter was produced without the aid of artillery. No rifled guns or murderous shells did execution among crowded masses. The great battle of Friday, which is said to have cost the Federals alone upwards of 10,000 men, was a hand-to-hand fight. The Confederates were posted in the well-known woods in the vicinity

of Chancellorsville, where HOOKER once received so bloody a repulse, and so dense was the thicket that cannon could not come into play. Regiment against regiment, and man against man, the combatants fired and hacked at each other in this tangled wilderness till night closed in; and an intercepted report from General LEE actually tells us that, on his side, the heaviest loss was in men killed outright, and that he had comparatively few wounded. If this be a correct version of the despatch, it gives a more impressive idea of the fury of the conflict than any other of the incidents reported."

In consequence of the misfortunes which have befallen America, feelings of gratulation and pride are frequently indulged in by English writers, in contrasting their own country and its position, with the circumstances which surround the people of that land—favorable, of course, to the former, and unfavorable to the latter. But if they would view their own position in its true light, they would find no cause for these feelings. America will yet emerge from the dreadful difficulties in which she is now involved, and will yet obtain that position which has been designed by God for her to hold. She will yet occupy the chief place among the nations, and enjoy a form of government that will be copied, as a model, by surrounding peoples. But England stands, at the present time, in a slippery and dangerous path; she is encircled by evils and dangers that seriously threaten her peace and security, and from which she will yet find that it will require more than the wisdom of her statesmen to deliver her. Instead, therefore, of deluding herself with the idea that she enjoys an immunity from the evils which afflict other nations, rather let her examine well the causes which have involved them in trouble, and seek to profit by their experience.

DEPARTURE.—We had the pleasure of clearing the ship *General McClellan* (Capt. Trask) for the port of New York, on Saturday, the 21st ult. This ship was chartered to sail on the 20th ult., but, owing to the rain which set in, the upper deck could not be used for the purpose of examination of passengers, who had, consequently, to undergo inspection between decks. This put them to some inconvenience and discomfort, but, notwithstanding this, we did not hear one unkind word or one illnatured remark from the Saints during the proceedings, which occupied some little time. In consequence of unavoidable delays, the vessel could not be cleared until next day (21st). On the morning of the 21st President Cannon, with a number of Elders, proceeded on board the vessel for the purpose of organizing the company. Appropriate instructions were given to the Saints, and Elder Thomas E. Jeremy was appointed to preside over the company, with Elders Joseph Bull and George G. Bywater to assist him as counsellors. Elder John C. Graham was chosen clerk of the company. The ship was divided off into wards, over each of which an Elder was placed to preside. On the evening of the 21st the vessel proceeded to sea, laden with her freight of precious souls, and accompanied by the best wishes and prayers of all true Saints. She had 802 souls on board, nearly all of whom have paid their fares through to Wyoming. Four Elders who had come from Zion on missions, sailed in this vessel. Their names are, Thomas E. Jeremy, Joseph Bull, George G. Bywater and M. F. Farnsworth. Elder Thomas E. Jeremy arrived in England on the 12th of December, 1860, by the steamer *City of Baltimore*. On the 29th of April, 1861, he was appointed to preside over the Welsh Mission, which position he occupied with credit and

success till released to return home. Elders Joseph Bull and George G. Bywater arrived at the same time and by the same vessel. The former was called to the Presidency of the Bedfordshire Conference, on the 19th of January, 1861, which place he filled up to the 4th of April, 1863, when he was called to preside over the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences. He also labored in this office, rendering efficient assistance in issuing an edition of the Hymn Book and other works. The latter labored in the Cheltenham District, as Travelling Elder, till the 14th of March, 1861, when he was removed to preside over the Cardiff Conference, and on the 14th of May, 1863, he assumed the Presidency of the Eastern Glamorgan Conference, which place he filled till released at the General Council to return home. Elder M. F. Farnsworth arrived in England on the 14th of August, 1862, and labored in the Newcastle-on-Tyne District, as Travelling Elder, until called, on the 1st of May, 1863, to preside over it. At the last General Conference he was removed to the Nottingham District, with the view of benefiting his health, which was somewhat impaired. These Elders, we have every reason to believe, have been zealous and diligent in the discharge of duty since their arrival in this land, and our prayer to God is, that he will bless them on their return home. The following native Elders, who have been in the ministry, likewise sailed on the 21st on board the *General M'Clellan*:—George Swan, President of the Leeds Conference, William Gordon, President of the Glasgow Conference, James Bullock, President of the Lincolnshire Conference, D. L. Davies, President of the Llanelly Conference, F. D. Hughes, President of the Western Glamorgan Conference, D. E. Jones, President of the Carnarvonshire Conference, William North, President of the Derbyshire Conference, John C. Graham, from the *Millennial Star* office, and who has labored in this office for many years, James Lythgoe and John Alexander, the former Travelling Elder in the Manchester, and the latter in the Liverpool Conference. We are pleased to see all these Elders leaving the scenes of their labors under such favorable circumstances. Those who have been sent from Zion can return, after their lengthy mission, feeling that they have the blessings and confidence of their brethren who have been acquainted with them, and that they can, if they continue faithful, meet their families and friends and their brethren in Zion, with joyful and clear countenances. Those who go there for the first time, can enter upon their duties there with a firm reliance also upon the blessings of God—whom they have so often proved in the past—and the faith of their brethren. We pray the Lord to prosper the Saints on their voyage across the deep—that fair winds may waft them safely to their desired haven, and that prosperity may attend them in all their travelling by sea and by land.

Since writing the above, we have received the following communication from brother J. C. Graham, giving additional particulars:—

“President Cannon.

Dear Brother,—I avail myself of this opportunity of forwarding to you, through the kindness of the pilot, a few lines concerning matters here, and our doings since you returned to the shore.

Immediately after the close of the meeting convened on board at your desire, and at which you appointed Elders Jeremy, Bull and Bywater, Presidents of the company, and myself clerk, the upper and lower decks of the vessel were divided into twelve wards, and brethren were selected to preside over them. The organization of the company at present stands thus:—No 1 ward is presided over by Elder J. Anglesey; No 2, Elder George Swan; No 3, Elder J. Lythgoe; No. 4, Elder James

Bullock; No. 5, Elder William Gordon; No. 6, Elder William North; No. 7, Elder D. L. Davies; No. 8, Elder W. D. Sprunt; No. 9, Elder D. E. Jones; No. 10, Elder F. D. Hughes; No. 11, Elder J. Alexander, and No. 12, Elder G. Taylor. Elder Thomas Luty is appointed captain of the guard, and his arrangements for the conducting of that essential and important trust are, I believe, of a character to ensure favorable results.

All the Saints on board seem quite satisfied with their new condition. They have not yet had time to experience the effects of sea travelling, having been only about three hours on our way, (we started from off the Landing-stage at 6. 15 p. m.); still those disagreeable effects which are invariably experienced, by poor landsmen (such, for instance, as myself) I presume will, in due time be felt by our company. At present, I can hear the notes of some beautiful hymn being sung with evident delight and happiness, by a large portion of the passengers, and I suppose their countenances bear the marks of joy and gratitude for the deliverance which is afforded them by the Almighty, judging by the feeling with which they sing the verses of the hymn. We pray that our passage may be a safe, prosperous and happy one. It has been what thousands of our brethren and sisters have realized by their faith and trust in Him, and it is what we may realize, too, if we place our dependence upon God, who is the deliverer of his Saints, and the great Captain of our salvation. I hope, that I may be true to my holy calling and ever be found trying to work out my personal salvation. I have set out for this purpose. Nothing but my religion would ever have induced me to leave my native land with those prospects which are before me. I go to Zion to serve God, and I pray that when I get there I may do so. Brothers Jeremy, Bull, Bywater, Farnsworth, and many others, are busy serving out provisions, &c.

9.30., Sunday morning.

We are just off Holyhead—all well. The boat that towed us out is just leaving. Everybody feels well, so far as I know. Those who felt a little regret before starting, now are quite satisfied and contented. I expect there will be many soon experiencing some disagreeable feelings—the ship having her sails unfurled and tossing a bit. We have now a fair wind and good prospects."

RELEASES, CHANGES AND APPOINTMENTS.

RELEASES.

Elder Moses F. Farnsworth is released from laboring in the Nottingham District to return home.

Elder George Swan is released from the Presidency of the Leeds Conference, to emigrate.

Elder John C. Graham is released from laboring in the *Millennial Star* office, to emigrate.

Elder David E. Jones is released from the Presidency of the Carnarvonshire Conference, to emigrate.

CHANGES.

Elder Henry C. Fowler is removed from the Presidency of the Hull Conference, to preside over the Norwich Conference.

Elder Joshua K. Whitney is removed from laboring in the Warwickshire Conference, to preside over the Hull Conference.

Elder Joseph G. Romney is removed from the Presidency of the Norwich Conference, to labor in the *Millennial Star* office.

APPOINTMENTS.

Elder James Townsend is appointed to preside over the Leeds Conference.

Elder Brigham W. Kimball is appointed to labor in the Southampton Conference, under the direction of Elder David P. Kimball.

Elder Edward Roberts is appointed to preside over the Carnarvonshire Conference.

GEORGE Q. CANNON, { President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.

NEWS FROM HOME.

There is no news of an exciting nature from our Mountain Home. Affairs there are moving on in their usual quiet and prosperous manner, intermixed occasionally, however, with a sprinkling of "civilization" from the region of Camp Douglas. The drouth, which it was feared would seriously injure this year's crops, has happily terminated, and we can anticipate a pleasing time of prosperity there. The mania still exists, in certain circles, with regard to the discovery of gold and other precious metals in the mountains round about the city, and there are not wanting those who go there desirous of suddenly acquiring wealth, though they may have yet to mourn their simplicity in believing the truthfulness of rumor. From recent numbers of the *Deseret News* we clip the following items of intelligence:—

PASSING THROUGH.—On Monday forenoon, the 11th of April, the four companies of the second cavalry, California Volunteers, and the two companies of the first cavalry, Nevada Volunteers, that have been at Camp Douglas during the past winter, passed through Great Salt Lake City, going west. The horses had been out on herd ground for some time, and the cavalry were necessitated to march on foot. A large subsistence-train accompanied them.

DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—The members of this society met in the State House, at 3 p.m., on Saturday, the 16th of April, for the election of a President and eleven Directors, in conformity with the provisions of their amended charter. Hon. George A. Smith in the chair. The following gentlemen were unanimously elected:—Wilford Woodruff, President. George A. Smith, Elijah F. Sheets, John R. Winder, Thomas W. Ellerbeck, George B. Wallace, F. A. Mitchell, Abraham O. Smoot, Enoch Reese, Robert L. Campbell, William C. Staines and Albert P. Rockwood, Directors. Attest—Robert L. Campbell, Secretary of Meeting.

COMING IN.—The first of the weary pilgrims from the eastern States for Idaho, put in an appearance on the 14th of April. We saw several persons who had left the Missouri River with mule teams, as early as the first of February. They had a rough trip from the time they struck the Rocky Mountains, and were pleased to be thus far on their way to the northern mines. On Monday forenoon, five teams of Californians, who had passed the winter at Springville, drove through Great Salt Lake City heavily loaded with produce for the mines.

AT THE TABERNACLE.—On invitation of President Young, Dr. Lowe preached in the Tabernacle, on Sunday forenoon, the 17th of April, and delivered a very interesting Christian discourse on the certainty of a future judgment after death, and the strictness of that judgment. Elder John Taylor followed with some very excellent remarks in continuation of the doctor's sermon, and on the relationship of man to his Maker. Elder George A. Smith delivered an exceedingly interesting historical address, commencing with the youth of Joseph Smith the Prophet, the ministering of the angel revealing the Gospel in the latter-days, the forthcoming of the Book of Mormon, the early persecutions of the Saints, and terminated in pointing to the fulfilment of the prediction of the Prophet Isaiah on the gathering of Israel from the nations of the earth to these mountains.